

# ANTI-SLAVERY BUGLE

VOL. I.

ANTI-SLAVERY BUGLE.  
Published every Friday at  
SALEM, COLUMBIANA CO., O.

JAMES BARNABY, Jr., General Agent.

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J. ELIZABETH JONES, Editors.

All remittances to be made, and all letters relating to the pecuniary affairs of the paper, to be addressed (post paid) to the General Agent. Communications intended for insertion to be addressed to the Editors.

TELEGRAMS—\$1.50 per annum, or \$2.00 if not paid within six months of the time of subscription.

ADVERTISEMENTS making less than square inches cost three times for 75 cents; one square \$1.

PUBLISHING COMMITTEE.—Sam'l Brooks, George Garrison, James Barnaby, Jr., David L. Gallbreath, Let Holmes.

J. H. PAINTER, Printer.

## THE CHURCHES.

Frederick Douglass, at one of his meetings in Belfast, Ireland, gave the following description of the pro-slavery churches of America.

Mr. Douglass, in addressing the meeting, said—One of the most painful duties he had been called on to perform, in the way of his Anti-Slavery advocacy, had been that of exposing the corruption and sinful position of the American churches, in regard to Slavery. (Hear, hear.) It was, indeed, when he first commenced that advocacy, one among the only duties that he felt anything like shrinking from.—It was to him a most painful undertaking; but he had always looked upon it as possessing, in a superlative degree, justice, love of humanity, and the love of God. He had not supposed they were capable of descending to the low and mean work of upholding and sustaining a system, by which three millions of people were divested of every right belonging to humanity. (Cheers.) But, in examining into the character of the churches of America, he was led to see that, unless the Church was exposed, unless the deeds of her Ministers were made known, and the light of truth be permitted to shine into her dark recesses, they must have forever a

(Hear, hear, and cheers.) The only way of proving her, and saving her from the deep damnation of which she was in danger, and into which she was plunging, would be, to expose her, and enlist all the energies of the good and upright to reform her. (Cheers.) In exposing that Church, he did not place himself in the position of an enemy—let no man rank him among the enemies of the Church, or the enemies of religion, because he dared to move the masses in his favor, to tear off the pontifical robes she wore, and give freedom to the oppressed. (Cheers.) It was for her salvation he did it—it was for her purification he did it—it was for the redemption and disenthralment of his race from the chains of Slavery he did it. (Loud cheers.) He was exceedingly pleased in the last meeting which he had held, to hear a minister, who occupied that pulpit, welcome him (Mr. Douglass) to that platform—with in those walls—before those people, who listened to him—to expose the corruption and evil which prevailed in the Congregational churches of America;—it was an act which must identify that man, that minister, with the friends of truth and freedom. He displayed an openness, a magnanimity, and a willingness for self-examination, which argued innocence. Innocence, they knew, sought the light of God—it sought to be examined, searched, and tried. Truth would not hold that man guilty, who, in the light of the nineteenth century, lent his sanction to the system of American Slavery. (Hear, hear.)

He would call their attention to the doings of one or two of the churches of America. A Baptist brother had requested him to state to the meeting what the Baptist Church was doing to uphold Slavery. They were aware that the Baptist Church was congregational—that was, that each church was independent of the other. They met, however, triennially, (as we understood Mr. Douglass to say) for the purpose of counselling as to the means of spreading the Gospel among the heathen. At the meeting before the last, held in Baltimore, the Rev. Dr. Johnston, of South Carolina, presided; and what did they think were the views of this Rev. Doctor as to the duty of Christians, with regard to Slavery? Why, at that meeting, he said, when any institution, such as Slavery, became established by law, in any country, every Christian was right in upholding it. (Cries of "Oh, Oh!") But they need not be surprised at his thus expressing himself, for he was a manstealer, and the other officers were thieves. There was one noble-minded man, the Rev. Mr. Gallusha, on the Committee, who was a friend of abolition, one of the most eloquent of the delegates at the World's convention, and who departed this life a few months since. That Christian man desired to see Slavery, which he denounced as a sin against God, abolished; and what was the consequence? Why, his friends on the Committee had him struck off, and that for no other offence than because he hated Slavery.—He was a talented man—one of the brightest stars in connection with the Baptist congregations of America;—he was a success-

ful minister, and was an honor to the mission, except, indeed, that he was accustomed to denounce Slavery as a sin, and the slaveholder as a sinner. The Rev. Lewis Boles said, there was a vast amount of unknown sin among their brethren in the South, for they were slaveholders. His friends did not associate with the pickpocket, with the cow-stealer, or the thief; but they did much worse—they associated with the murderer, not the murderer of the body only, but the murderer of the soul. (Hear.) He repeated they were murderers of the soul, for they shut out from it the light of God's truth. (Hear, hear.) They would dethrone the Almighty from the hearts of the people, and compel them to worship man rather than God. (Hear, hear, hear.) Mr. Douglass then read an advertisement, offering the property of a certain Baptist Doctor of Divinity, in the South, for sale. Among the items mentioned in the advertisement were, a library of works, chiefly theological; several mules; and a number of slaves. There, said Mr. Douglass, they had associated in the old way: a library, chiefly theological, the property of a Doctor of Divinity; several mules; and a number of slaves! (Cries of "Oh, Oh!") These things, occurring in a Christian country, should make people hang their heads, and weep over such a man as this Doctor of Divinity; yet, that man was reckoned among the pious of the earth, and would have been received by the Baptists of Belfast, a few years ago, as a good Christian minister. He would not be so received now, he (Mr. Douglass) would venture to say. (Cries of "No, No.") But that was not all, for there they had them setting aside the marriage state, by separating the husband from the wife, and selling them to different masters. There they had them entering into the trade of raising slaves, as the people of this country would cattle for the Smithfield markets; and they had ministers of the Gospel, too, who could tear the husband from the wife, and send him away to the most distant market to dispose of him,—and these men wished their slaves, who were placed in such a position, to marry again. One of these ministers (as we understood Mr. Douglass to say) sent a query to a brother minister, as to whether a man and his wife, separated as he (Mr. Douglass) had described, ought to marry again; and the answer given was, that when they were so separated, in the sight of God, they should be viewed as if they were dead, and by their marrying again, they would be saved from many temptations. (Cries of "Oh, oh!") Then they had the Baptists of America an-

coming a whole set of sins, such as concubinage, and yet calling themselves Christians! He would not proceed further with the Baptist Church. The Rev. Dr. Sharpe, who was over here a few months ago, entertained similar views, with regard to Slavery, to those entertained by Dr. Chalmers, and other eminent men of the Free Church of Scotland; in his opinion, it was an evil that should be abolished; but its existence should not prevent persons or churches from holding Christian communion with each other.—(Hear.) He knew he got not a little of the money which supported him from the slaveholders, and, therefore, he says, "Ministers are like other people, they feel they must live." (Laughter.) George Bradburn of America, speaking with a minister on the subject of Slavery, in connection with his

\* We presume the reporter misunderstood Mr. Douglass, for he doubtless referred, not to the answer of a minister to a brother minister's query on this subject, but to the answers of two entire Baptist Associations.—We subjoin those replies, that our Baptist readers may understand the state of morals among those whom they invite to their communion table.—[Eds.]

The Savannah River Baptist Association in reply to the question,

"Whether, in a case of involuntary separation, of such a character as to preclude all prospect of future intercourse, the parties ought to be allowed to marry again,"

*Answer.*—

"That such separation among persons situated as our slaves are, is civilly a separation by death, and they believe, that, in the sight of God, it would be so viewed. To forbid second marriages in such cases, would be to expose the parties, not only to strong hardships and strong temptation, but to church censure, for acting in obedience to their masters, who cannot be expected to acquiesce in a regulation at variance with justice to the slaves, and to the spirit of that command which regulates marriage among Christians. The slaves are not free agents, and a dissolution by death is not more entirely without their consent, and beyond their control; than by such separation."

At the Shiloh Baptist Association, which met at Gourdin, Va., in September last (1844), the following query, says the Religious Herald, was presented from Hedgeman River Church, viz: "Is a servant, whose husband or wife has been sold by his or her master into a distant country, to be permitted to marry again?"

The query was referred to a committee, who made the following report, which, after discussion, was adopted:

"That in view of the circumstances in which servants in this country are placed, the committee are unanimous in the opinion, that it is better to permit servants thus circumstanced to take another husband or wife."

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Chorus—said him to be a murderer, and any thing to do with him. "You forget," said the minister, "that we are dependent upon our congregations for support; and we cannot live." "I do not care for the premises," said Gowdy, "I do not care if any man should live, unless he live honestly." (Hear, and cheer.) The ministers of the American churches felt that they had done their duty never made a greater mistake, than to suppose they must live by such means, as by which they still live. What pride it is, to suppose that they should live by the means of their fellow man; for was not the world the least, were not the wages in their pockets, and the coats on their backs bought with the price of blood? (Hear, and cheer.) They considered, that if the slaveholders gave up their slaves, they would not be paid their masters. He (Mr. Douglass) often told them, that would be the case—(hear, hear, hear.) He knew that the ministers were better men than where there were no slaveholders, and that the paymasters, &c., that he wanted to say a few words to the congregational denominations, independent, as they were called, and that were mostly to be found in the North. And the way in which they were implicated in the crime of Slavery, and the manner in which in, which the Free Church of Scotland was implicated. A large number of the New England States had taken steps to end Slavery; but the leading states, in the leading papers all took the opposite course. And was it not a singular fact, that when they went up, the highest class of ecclesiastical officers were almost universally to be found the most ardent advocates of the slaveholder; while the braver-hearted, below them, were on the side of Slavery, and Christianity? It was on the side of our Saviour. 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## COMMUNICATIONS.

### PROSCRIPTION.

MAHONING, Jan. 29th 1846.

EDITORS:

I take up my pen to give you an account of what has been going on here for a short time past. About three weeks ago a colored man, named John Girley, came here as a lecturer on slavery. After delivering several lectures in the neighborhood which were chiefly occupied in giving an account of the cruelties and outrages that had been perpetrated upon him by Southern tyrants, he concluded to stop and go to school awhile. This offended two individuals, Joseph Cadwallader, a Democrat, and Samuel R. Bailey, a Whig, and accordingly they took their children from school, and by means of slander, threats and bribes (one man was offered two dollars to withdraw his children) prevailed on two others to withdraw. By the law of Pennsylvania, there is a board of six directors in each township who have the control of all the schools in that township, the people of each district may, however, choose a committee of three of their own number, to govern the local affairs of the school, provided the directors give them power to do so.

A majority of the directors of this township are willing that all should enjoy the privileges of education. They, however, got an ex-justice of the peace to write the following notice, but I believe it has not been presented.

"To the School Directors of Mahoning Township, Mercer County. You are hereby notified that certain persons in school district No. 29 at Quaker Town have put teacher and pupils into our public school contrary to our wish, and contrary to the act of assembly in such case made and provided. We therefore pray your honors to remove the nuisance, and pay no public money to any Teacher who is not examined and appointed according to Law.

Respectfully your ob't servants."

Their next resort was to call a meeting and endeavor to elect a pro-slavery committee. The election came off last Saturday night, 16 persons voted and 17 votes were polled. Two tickets came out folded together, each containing the names of the pro-slavery Committee. The committee elected consists of two abolitionists and one slaveholder (in heart,) the last, however, has refused to serve. The result of the election has cooled them down greatly. Whether any thing more will be done or not I cannot tell.

Yours for Universal Liberty and equality,  
WM. C. ALEXANDER.

### LETTER FROM NEW BRIGHTON

DEAR FRIENDS:

Who will labor to open the prison doors so that the oppressed may go free? Will those who occupy the highest seats in Church and State! Who that is acquainted with reform, does not know that the Churches of the land are a refuge and a hiding-place—not for the slave, but for slavery and the slaveholder! And does not the State throw its shield of defense around this accursed system, giving it security and power, while it robs and despoils the slave, and sends him back to his prison house of woe? Thus with "principalities and powers and spiritual wickedness in high places" arrayed against reform and reformers, it is not strange that we should feel at times disheartened, and almost ready to retire from the conflict. But when we reflect that Truth is immortal and invincible—that though it may be retarded in its onward course, and crushed for a time, yet its triumph-hour must come at last.—When we see a host of true men and women, unfaltering in spirit, and undaunted amid the thunder and the storm—steadily marching onward, and with a pen of fire, and a voice startling and eloquent—awaking the world from its slumbers, rebuking wickedness, though clothed in magnificence and grandeur, and exposing the vileness and rotteness that lurk beneath the gilded robes of the sanctuary, and the popular villainy committed and carried on by political demagogues and priestly jugglers—when we see noble-hearted men starting up in the very slave-land, and lifting up their voices like a trumpet, and though human hyenas, fierce and rampant, growl and gnash their teeth because they utter the truth, yet faithful and fearless amid all still send out their bugle-notes of freedom, when we see political and ecclesiastical bodies, tottering before the blows given by the champions of liberty, and the whole nation rocking like a ship amid the ocean-storm from the agitation caused by the discussion of the great question of Human Rights—when we see these things we can but take courage, and hope and labor on.

"Lo! the waking up of nations,

From slavery's fatal sleep—

The murmur of a universe—

Deep calling unto deep."

Notwithstanding the discouraging circumstances which from time to time present themselves, slavery in all its forms is destined to pass away, and freedom and peace take

its place to gladden and beautify the earth. The Jubilee-day will come, when songs of freedom will be sung in every vale and glen, and on every mountain-top and rocky highland where man makes his home.

The labors of Stephen and Abby, together with your own in this place have had their goal effect, and will help to bring about that happy period. The truths then uttered found a response in a number of hearts, which I trust will eventuate in their complete anti-slavery redemption, and that they may understand that "he is true to God, who is true to man."

Some of the very "wise and prudent" would not go to hear. They shrink from free discussion, having a consciousness of being in error. Of such, one true man or woman "can chase a thousand, and two pat ten thousand to flight." Had they confidence in truth, and the views they entertain, they would court investigation, and not shun away, like cowards, into corners and pulpits and there give utterance to their slander and lies against her whom they dare not meet in open encounter.

The true-hearted, the self-sacrificing, the humble, whom the world hate, who are willing to bear obloquy and scorn for the Truth's sake—these will have "to open the prison-doors"—and to such does Humanity turn with longing eyes for deliverance.

Yours for the triumph of Truth,  
MILo A. TOWNSEND.  
New Brighton, Pa., January, 1846.

### A NTI-SLAVERY BUGLE.

SALEM, FEBRUARY 20, 1846.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chestnut sts.

### THE BLACK LAWS.

The Whig Anti-Slavery party—for when it suits their purposes, its leaders claim not only that it is anti-slavery, but the only efficient anti-slavery party—has at last been brought to action on the Black Laws of Ohio. As that party had a majority in both branches of the Legislature, every body who put faith in the promises of Whig leaders, anticipated the speedy repeal of the odious Black code. Action was however put off from day to day; there were so many more important things to be attended to—there were dogs to be taxed and *grave-yards to be protected*. Insurance companies to be chartered and Banking corporations to be defended, License laws to be re-modelled and gambling laws to be enacted, new counties to be erected and old quarels to be revived, party squabbles to be attended to and speeches made for *Buncombe*; in short, their other business was so pressing, and so transcendently important, that although the House committee reported on the Black Laws a considerable time before, no action was had upon the subject until the 9th inst. at which time the House proceeded to its consideration.

The Democrats of course did not like the Bill proposing their repeal, and the Whigs we suspect liked it about as little, but to keep up appearances had to pretend less aversion than they really felt. "What shall be done with the Bill?" asked the Speaker. The Whigs looked aghast at each other, and seemed to think it exceedingly unkind for the Speaker to put such a perplexing question. An awful silence pervaded their ranks, until a Democrat—Dr. Higgins—came to their relief and proposed its indefinite postponement. The very thing, said they—at least in the language of conduct—for if we accept the Bill, the Whigs of Ohio will never again find favor in the eyes of the South, and if we reject it, the Buckeyes will point to the action as an evidence that our party is not anti-slavery. Give it a gentle go-by; postpone it indefinitely, and tell our anti-slavery constituents and friends, there was not sufficient time to discuss its merits, and thus we shall be enabled longer to humbug them.

When the vote was taken, there were 40 Whigs and 22 Democrats present. Of the Whigs, 25 voted for its postponement, and 15 against it. Two Democrats, Bell, and Brown of Seneca voted with the minority. So the Bill was indefinitely postponed by a vote of 35 to 27, while the Whigs, if they had chosen, could have adopted it by a party vote of 40 to 22. So ends the farce for the present session. A similar one, will in all probability, be enacted next year, and every succeeding year until public sentiment becomes so changed that every weather-vane Whig and Democratic Legislator will, in spite of himself, go for a repeal of the Black Laws. Let the friends of the slave no longer risk the breaking of their necks by a foolish attempt to climb to the steeple's top to make the vane point north when the wind is blowing hard from the south, but let them strive

so to rectify public sentiment, that the blast of freedom shall cause those *representatives* to turn to the right quarter, whether they will or not.

### DIVISION.

It is, perhaps, known to most of our readers, that the people of New York are engaged in a highly exciting political contest at the present time. The Whigs, as a party, are in favor of extending the right of suffrage to the colored men of that State, while the Democrats are strongly opposed to it; and in the proposed Convention for preparing an amended Constitution, one of these parties will be the majority. Liberty party, were it not for its peculiar organization which forbids it to support Whig or Democratic candidate, even for "just this once," might do something in a political way towards writing down in the Constitution, the equality of the black and white man. Some of the Liberty party voters have become quite restive under the present state of things, and have in fact so far abandoned their party as to advocate the "just this once" policy, which they have heretofore so strongly condemned in Whigs and Democrats. Gerrit Smith and Alvan Stewart, two of the principal men of the party in New York, are advocating opposite measures, and the consequence is, that considerable confusion prevails among the rank and file. The former contends for adherence to Liberty party nominees, and the Albany Patriot advocates the same doctrine. Alvan Stewart recommends voting for such candidates of either Whig or Democratic party as shall pledge themselves to endeavor to extend the right of suffrage to the colored man. In this he is sustained by the Liberty Press, the Herkimer Freeman, and the Perry Countryman. The question appears to resolve itself into this: Is the colored man's right to suffrage of more value than adherence to Liberty party policy?

### MISSION TO HAYTI.

At the recent annual meeting of the Massachusetts A. S. Society, it was resolved to send two agents to Hayti. What is to be the object of their mission we have not yet learned, but their labors will probably tend to develop the iniquitous plot which the slave power of America has laid for the overthrow of that republic, and the annexation of the country to this slavery-ridden land.

A NEW COUNTY.—A bill for the erection of the new county of Mahoning has passed both Houses, the Senate having adopted it on Friday last with some slight amendments. The county seat is to be located at Canfield. To form Mahoning, Trumbull county gives Milton, Jackson, Austintown, Youngstown, Coitville, Berlin, Ellsworth, Canfield, Poland, and Boardman townships; Columbian gives the townships of Smith, Goshen, Green, Beaver and Springfield.

A WORD TO A CORRESPONDENT.—We have received a communication from a correspondent at Mt. Pleasant, giving an account of a case of "Evangelical" proscription. We cannot insert it, for it does not fall within the province of an anti-slavery paper, to combat any other form of "Evangelical" depravity, than that of "Evangelical" pro-slavery.

Our correspondents, it is true, sometimes touch upon other points than *chafelism* proper; but unless that is the leading idea, we reject their communications. Some of our friends seem to be laboring under a misapprehension of the object of our paper, which was established only to overthrow *chattel slavery*. The writer at Mt. Pleasant is not, perhaps, aware that the Regenerator, of Warren Co., and the Friend of Man, Salem, are papers which are devoted to reform in general, and we presume that the editor of either would give it place, for it is an article adapted to their columns. What disposition shall we make of it?

SAMUEL LEWIS, in his letter to A. Guthrie, President of the Columbus Liberty party Convention, accepting the nomination tendered him by that body, says:

"The evils of slavery have resulted from despotic laws, and these evils can only be removed by legislative or political action repealing the despotic laws; and experience as well as reason teaches us that those laws cannot and will not be repealed by any political party acting in concert with slaveholders, or depending in any degree, on slaveholders or pro-slavery men for success."

That is what may be styled a very pretty argument in favor of my party and my elevation to the *Gubernatorial chair*. It would seem that he entirely overlooks what James G. Birney declared to be the "Bulwarks of American Slavery"—the American church—though this perhaps is not to be wondered at, for the man who forms a part of this Bulwark is not apt to be very clear sighted as to his own position.

The blind shall yet see.

Send in your subscriptions to the Bugle—terms \$1.50 if paid within six months, \$2 at the close of the year.

### GRAHAM'S AMERICAN MONTHLY MAGAZINE.

—Some one has sent us a copy of the February No. of this periodical. If it came from the publishers, and was designed as a complimentary exchange with our Anti-Slavery sheet, we thank them for it, and would be glad to have the January No., so that the volume for '46 may have a fair beginning.

We call it a complimentary exchange, and so consider it, for it is twice the price of our little sheet, which we know, contains nothing that can be useful to the publishers of the magazine as such, though as men, we believe they can be benefitted by its contents. We regard it too, as one of the many evidences that anti-slavery is not quite so odious as it once was, that it is in fact becoming rather respectable.

The work is handsomely got up, and for those who like such light reading as comes

from the pens of our best American writers,

it possesses many attractions. Although we

should not like to be kept altogether upon

such food, yet we like a *comedy*, or a *boulevard* occasionally. What most pleases us, how-

ever, in the work, are the engravings; none

of your rough cuts which make the eye ache

to look at, but beautiful specimens of the per-

fection to which the art has been brought.

Those for this month are "Catharine Seyton"

and "The Young Astronomer." Catharine

looks somewhat "out of her sphere" in her

page's dress with sword and dirk; we sup-

pose however that many will be pleased with

her noble bearing, who would curl their lips

with scorn at the idea of a woman being so

lost to all sense of propriety as to plead for

her enslaved countrywomen, that would be

travelling out of her sphere not recogniz-

ed in high life as genteel. "The Young

Astronomer" is indeed very beautiful. His

soul seems to be forgetful of the earth and

absorbed by that glorious heaven where the

full moon walks upward through the rifted

clouds. We would suggest to Graham to

give the public another engraving of an older

astronomer; one who knows only that fix-

ed luminary to which the needle ever turns,

and whose steady light is always ready to

guide to freedom the flying fugitive, who wor-

ships with eastern adoration that sun of the

midnight heavens. We would have him rep-

resented with his miserable clothing made

more ragged by the tangled wild wood through

which he had pressed, his weary limbs bear-

ing him onward, onward, onward toward our

northern line. Let there be seen in the back-

ground the open-mouthed blood-hound, the

deacons and elders, the drivers and overseers,

the Rev. clergy and the slave traders all press-

forward in hot haste to regain their prey.

In the distance might appear the church, the

horn of whose altar gave the fugitive no pro-

tection, and the capital where he was declar-

ed to be an article of merchandize. Let the

publishers of Graham give such a plate of

"The Fugitive Astronomer," and our word

for it, they will create a greater sensation

than they ever did before.

### OREGON.

The House by a vote of 163 to 51 have decided to give notice to Great Britain of the termination of the joint occupancy of Oregon. On the 9th inst. it adopted the following resolutions, and similar action is anticipated on the part of the Senate.

*Resolved*, That the President of the United States cause notice to be given to the Government of Great Britain, that the convention between the United States of America, and Great Britain in relation to the territory of the Northwest Coast, west of the Rocky Mountains, of the 6th day of August, 1827, signed at London, shall be nullified and abrogated twelve months after giving said notice.

*Resolved*, That the notice herein contained, is not intended to interfere with the right and discretion of the proper authorities of the two contracting parties to renew or pursue negotiations for an amicable settlement of the controversy respecting the Oregon territory.

In the course of the debate upon them, John Quincy Adams attempted to prove the title of America to that territory by a reference to Scriptural authority. The following synopsis of his speech we find in the P. Freeman.

Mr. Adams said that he was in no condition to address the House, having neither the requisite power of body or mind. He had stated, when previously on the floor, that after great deliberation and great reluctance, he had, twelve months before, declared that his mind was made up in favor of giving notice to Great Britain, that the convention respecting Oregon should be terminated after the expiration of twelve months; that he continued to think so, and that he was ready, then, to adopt any resolution giving that notice. Since that time the House had been engaged with all the ability he had ever witnessed, and which, he must say, was unsurpassable, and with a patriotism unsurpassed by any deliberative assembly of any people in the world, upon that question. If his mind had not been made up already that the time was come for giving notice, it would have been so from the arguments brought forward during the debate; a debate as ably conducted and consummated on both sides of the question as any he ever had witnessed.

Mr. Adams then went into the question of our title. He told the Clerk, to read the 26th,

object in the movement is ruin to the South? It may be magnanimity to provide for an enormous accession of free States to the Union, but is it quite consistent with the dictates of prudence and self-preservation? or, if it is, is the object so valuable as to warrant the South in obtaining it at the expense of its most valuable lives and dearest interests?

Correspondence of the *Baltimore Visiter*.

WASHINGTON, D. C. Feb. 12, 1846.

The Oregon debate in the Lower House has come to a conclusion. The resolution to give the twelve months notice of the cessation of the Joint Occupancy, passed by a very large majority. The resolution has the following important qualifications: "Nothing herein contained is intended to interfere with the right and discretion of the proper authorities of the two contracting parties to renew or pursue negotiations for an amicable settlement of the controversy respecting the Oregon territory." The resolution will undoubtedly pass the Senate, as there is nothing in it that will necessarily lead to war; but on the contrary, may more speedily hasten the amicable settlement of the question, that is, if it can be settled at all, without force. No danger need be apprehended from the mere notice. The danger lies in another quarter.

The British Government has proposed to settle the difficulty by arbitration, but Mr. Polk peremptorily refuses to have any thing to do with arbitration under any circumstances whatever. The country is ours, "the title indisputable," and no third Power shall break and distribute the "bone of contention." The question is now brought down to a narrow point. Rather than engage in a war destructive to the interests of both countries, England may put forth another effort to settle the matter by negotiation, making the 49th parallel, together with a few advantages, the basis of compromise. Strong hopes are entertained that this offer will be made by England, and there are good reasons for supposing that the offer will be accepted by the United States.

The Oregon debate has commenced in the Senate. And owing to the disclosures just made by Mr. Polk, of the correspondence between Mr. Packenham and Mr. Buchanan, all eyes are fixed upon the doings of the Senate. Long before the hour of twelve arrives, the galleries, lobbies, and avenues leading to the Senate chamber are literally jammed.—Every body feels anxious to know the course and probable consequences of the debate.—Senator Allen from Ohio commenced the cannoneade. He is a perfect Ishmaelite; "his hand is against every man!" He not only thrusts most savagely at Queen Victoria, but he deals out his blows upon Russia, Prussia, France and Spain, without the least mercy.—He can whip them all before breakfast! But seriously Mr. Allen, by his violence and bragatice, exposes himself to the contempt of all considerate persons. And fortunately his influence is so little as to occasion but little uneasiness. The debate will be one of great interest and eloquence, as some of the most "God-like" intellects in the country will come in contact.

FELLOWSHIP WITH SLAVEHOLDERS.—It must be obvious even to a superficial observer, that the division of the M. E. Church is only in form and name; that there is no honest heart-felt withdrawing of fellowship on account of slavery. If some portions of the north hold out such appearances, it is only for effect sake; they present other appearances the moment they come in contact with the South. In this view we are fully sustained by what follows. It is an extract from a letter written by Bishop Andrew, giving an account of the late session of the North Carolina Conference. Dr. Levings referred to is a member of the New York Conference, and engaged as Financial Secretary of the American Bible Society. Hearthen what a slaveholding Bishop says of this northern man who, we understand, has boasted that the M. E. Church is now free from Slavery. The Bishop says:

"The interest and pleasantness of the occasion were not a little enhanced by the presence and ministerial labors of the Rev. Dr. Levings, Financial Secretary of the American Bible Society, who visited us for the purpose of promoting, as far as practicable, the god-like objects of this truly catholic and glorious institution. Our friend acquitted himself well, and nobly sustained the interests of the institution; and we could not help thinking, as we listened to him, and marked the whole of his temper and deportment among us, that the mantle of our beloved and excellent James had fallen on shoulders well worthy to wear it."

But there was one other aspect in which the visit of Dr. Levings afforded me peculiar pleasure. The Doctor was from a non-slaveholding conference, and I was happy to see him mingling with his Southern brethren, just as in former time; and while I witnessed the cordiality with which he was greeted, and the unreserved fraternal intercourse which ensued, I could not help feeling that still we were *one in faith and affection*."

We have only to ask in conclusion, did the Dr. demean himself among slaveholders as though he really believes what he urges at the North that secessionists should come back to the Church, viz., that the Church is now free from slavery? What can be thought of the honesty of men, who will argue at the North that the division has relieved the Church of the guilt of slavery, so that those who left on account of slavery can return, and then go and join with slaveholders as Dr. Livington is represented in the above extract as having done!—*True Wesleyan*.

THE Legislature of Indiana have passed a law which virtually abolishes capital punishment. The jury are authorized to say in their verdict, whether the offenders shall suffer death or be imprisoned for life.

A SIGNIFICANT FACT.—A steam slave vessel, lately captured off the coast of Africa, was American built, with high-pressure engines, and worked by American engineers. When captured, she had on board a cargo of slaves.

*From the London Nonconformist.  
ANTI-SLAVERY MINSTRELS FROM AMERICA.*

An extract of a letter from Manchester will have points of interest, to those who take pleasure in seeing how in America, the blood of those of whom England was not worthy, struggles with the offspring of our negro-drivers on the question of slavery.

"I must mention to you a family of Amer-

**FREEDOM OF CONSCIENCE.**  
By an extract which we give below from the letter of a correspondent of the Baltimore Saturday Visitor, bearing date of Feb. 4th, it appears that some of the Legislators of that State are unwilling that the colored man shall have freedom to worship God as his conscience may dictate.

"There has been but little of general interest done in the Legislature during the present week. Among the proceedings had, the matter more interesting probably than any other to the numerous readers of your journal was the consideration, on Monday last, of the Bill entitled "A supplement to an Act relating to Free Negroes and Slaves, passed at D. C. session, 1831."

The first section of this bill proposes to repeal so much of the act of 1831, ch 323, as allows negroes to assemble for purposes of religious worship under the conduct and management of a white licensed or ordained preacher," &c. "and to declare all such assemblies unlawful and tumultuous." The second section provides that the holding of any such meeting shall be considered prima facie evidence of the consent of the owner of the land upon which such meeting shall be held, and subjects him to a penalty of \$100 unless, he can show by the testimony of at least two freeholders, that such meeting was without his knowledge and consent.

The third and last section declares all meetings of negroes for religious purposes, other than those held at regular and appointed houses of worship, to be unlawful and tumultuous and subjects the owner of any house where any such meeting may be held, to the same fine as that above mentioned. The bill was warmly supported by Messrs. Carroll, Clagett, Reeder, and Bowie, and opposed by Messrs. Cox, Bissell, and Frazier.

Mr. Cox said he did not wish to get into

an argument as to the propriety of the passage of this law, but he could not see it passed upon by the vote of the House, without calling attention particularly to the concluding clause of the second section. He thought it so exceptional, that he felt assured the House on due reflection, would not pass it. It was altogether, in his opinion, a new qualification to render a witness competent to speak the truth, that he should be a freeholder—but this, itself, is not all. It puts it out of the power of man to prove his innocence, if indicted under the provisions of this act by throwing the burden upon him, of proving a negative of a most extraordinary character, viz. that such meeting was without his knowledge. Now, continued Mr. C., I maintain that this is altogether impracticable. How can a man adduce any such proof? Is there a man in this House that would, under any circumstances, be willing to go into Court of Justice and declare, under the solemn obligations of an oath, what—why, that his neighbor did not know that a meeting was held on his ground, or in his house, in violation of this act.

Mr. C. spoke somewhat more at length upon the subject, and his remarks seemed to have the desired effect upon the House, for after modifying *enough as to remove from it the objectionable qualification of witnesses*, it was re-committed to the Committee on the Colored Population, and it is to be hoped we have heard the last of it!

*From the Western Citizen.  
O'CONNELL'S RECEPTION OF A SLAVEHOLDER.*

I had the pleasure, a few days since, to meet an old friend who has recently returned from a visit across the ocean, and among other incidents of interest, he mentioned one in connection with his introduction to the "great Repealer," which will go to show the conduct of this noble man towards those who enslave a portion of God's heritage.

While in London, my friend met with a rich planter from Missouri, an Irishman by birth, but having resided in this country long enough to imbibe some of the feelings of the southern "patriarchs," had become a warm defender of the "divine institution."

He was also a warm admirer of O'Connell; extravagant in his praise, and bant upon seeing him at least. On a certain occasion, my friend and this gentleman met again in Ireland, at some place where there had been a "repeal meeting," and they had an opportunity of obtaining the introduction so much desired. They accordingly applied to Mr. Ray, an Irish gentleman, for an introduction. Mr. R. said he would speak to Mr. O'Connell, and after a short absence returned, saying "the gentlemen would be received, provided they were not slaveholders, and did not come from a slave State."

The gentleman from Missouri said he was from a slave State, and the owner of slaves, but was very desirous of meeting O'Connell, and was a great admirer of him.

"Sir," said Mr. Ray, "you must stand back, you cannot be admitted."

My friend remarked that he was a native of New England, a descendant of the "Pilgrim Fathers," and at that time, when at home, a resident of Iowa; and although not an abolitionist, the uncompromising enemy of slavery.

He was then conducted by Mr. Ray to the audience chamber of O'Connell, and enjoyed the privilege of meeting that great and good man.

M. B. D.

THE GRAVE-YARD AT ICABOE.—Ichaboë, a solitary island, about a mile and a half from the main land of Africa, has been, for some years past, the destination of innumerable vessels, where they resorted for guano. The mortality among such a number of people rendered it imperative that a place should be set apart for the burial of the dead. And thus they called their grave-yard. In the course of time the whole of the guano was gradually carried away, with the exception of the grave-yard. This spot had all along been respected, and, from its character, held sacred by all who had frequented the island. The cupidity of mankind has, however, its limits; and for the sake of the guano, the grave-yard has been entrenched upon, and the bodies interred and re-interred.

**MURDER OF A SLAVE.**—A private letter has been placed in our hands from a highly respectable gentleman in Savannah, giving the particulars of a most tragic event which had occurred some time since in that city. The writer had mentioned the principal fact in a previous letter, and now gives further particulars in answer to a doubt expressed by his correspondent here of the truth of the story;

"You state that you have your doubts about the killing of the negro slave. I will give you the facts as I have heard them. A person named Herb came home on Christmas morning at about 2 o'clock, and on entering the house, (he being intoxicated at the time,) called for his private slave 'Fortune,' who had been ordered to sit up and wait till his master came home. He however had fallen asleep on the table, and the master was let in by another slave. The master inquired for 'Fortune,' and, on being told where he was, immediately rushed into the room and stabbed him with a Bowie knife three or four times, and afterwards dragged him off the table and kicked him. The house was by this time aroused, and the negro picked up by one of his fellow slaves, who told his master that Fortune was dying. Herb then went for a Doctor, but before he arrived the slave was a corpse. As Mr. Herb was sorry for what he had done, as his going for a Doctor proved, and the Slave was his own private property, *nothing was done to him—it was not even mentioned in the public papers.*—As to the truth of the story—I was not a witness to the killing, but I believe the story, nevertheless, having heard it from respectable and responsible persons."— *Tribune.*

**IMPORTANT MOVEMENT.**—A special committee of the Alabama Legislature has reported a bill prohibiting, under severe penalties, the introduction of slaves by traders or non-residents. The committee complain that the slave population is becoming too numerous for the interest and security of the citizens of the State; and that non-resident planters send their slaves into it, and withdraw the proceeds of their labor to be expended in other States. They further express the fear that, as popular opinion is settling itself against the continuation of slavery in Kentucky, and Virginia and other States, they may be overrun by this class of population.

**BABIES' DOLLS.**—We see it stated in an English paper, that 17,000 *sacks* of sawdust are consumed annually, in London, for studding dolls alone. Also, that one toy manufacturer has been known to purchase three thousand pounds worth of doll's eyes at one time—that one hundred and eleven persons are constantly employed in one factory, in making small sized donkeys—and, that as much timber is annually consumed in making wooden horses for children to ride upon as would be required in a first rate ship of war. This is certainly doing a large business, though it be for small matters."

**The Woonsocket Patriot says:**—A friend informs us that eleven clergymen, of different denominations, have within a few years removed from Connecticut to the Southern States, and there became buyers and sellers of God's image.

**IMPORTANT IF TRUE.**—Extract of a letter from Washington to the New-York Gazette: "Mr. McLane's despatches have at length arrived, and though not containing any matter of immediate connection with the adjustment of the Oregon question, they confirm in the strongest terms, and upon the best authority, the opinion derived from the British press and from private communications, of the preservation of peace. Assurance of the most reliable character is given that the present Ministry anxiously and sincerely desire to bring these difficulties to a close upon terms of honorable compromise, in which every legal and equitable regard will be paid to the pretensions of the United States."

**INDIANA PENITENTIARY.**—Miss Dix lately visited the old Penitentiary of Indiana, and in a letter published in the Cincinnati Gazette, says "the lodging cells are worse beyond all comparison than any cells I ever saw allotted to human creatures. They are horribly disgusting, filthy and wretched." Of the New Prison she says—"the work shops, except that for working hemp, are good; but the cells are small, badly built, and not ventilated. The windows in the outer walls of the cell buildings are so high that the lower tier of cells can receive no air, although the doors are grated."

**Some precious confessions slip out in the Texas debate.** Col. Young, the other day, while arguing that it was necessary to drive Slavery as far South as possible, expressed his doubt whether any climate North of "the" was hot enough for it. Senator Johnson, who spoke to-day insists that it is better not to glorify Texas; that while he and others swallowed the pill, they did it reluctantly, no politician can now stand up and vindicate it as a means for extending the area of slavery without being d—d, not religiously perhaps, but politically.—*Abbeville Jour.*

**THE M. E. CHURCH, SOUTH.**—In the trial in Maysville between the M. E. Church, South, and the old organization, Judge Reed has delivered an opinion which in effect divides the property in the proportion of membership of the respective parties. An appeal has been taken to the Court of Appeals.—*N. O. Delta.*

**The Detroit Advertiser says:** "If war is once begun, no peace is to be made under any circumstances without a cession of Canada." Think of this, ye Southern war-hawks! Canada to be annexed! How long will the integrity of the American Union be preserved after that annexation, unless, as soon as it is accomplished, we face to the South, and with sword in hand, fight our way to the Equator and equalize the "balance of power?"—*Richmond Whig.*

**RE-ANNEXATION.**—On Tuesday last, we learn from the Richmond papers, both Houses of the Virginia Legislature suspended their rules for the purpose of passing (and unanimously, too, in both Houses) an act of re-cession, "accepting by the State of Virginia the COUNTY OF ALEXANDRIA IN THE DISTRICT OF COLUMBIA, when the same shall be received by the Congress of the United States."

**FROM ST. DOMINGO.**—Intelligence from the city of St. Domingo to the 14th of January has been received at Philadelphia. Nothing is said in confirmation of the late rumors, derived from Port-au-Prince journals, that the Spanish authorities had taken possession of St. Domingo, pursuant to a demand of the people for protection. The city was in a perfect state of tranquillity.

**NEGRO DOGS.**—The undersigned having bought the entire pack of Negro Dogs, (of the Hays & Allen stock,) he now proposes to catch runaway Negroes. His charges will be Three Dollars per day for hunting, and Fifteen Dollars for catching a runaway. He resides near 3 1/2 miles North of Livingston, near the lower Jones' Bluff road.

WILLIAM GAMBLE.

Nov. 6, 1845.—Gin.

**RELIGION IN GERMANY.**—It is said that in Germany religious tolerance appears to be gaining ground, Catholic priests no longer refuse to bless mixed marriages, i. e., marriages between Protestants and Catholics; and it is even asserted that the Pope has the intention of acknowledging the Protestant Church, so as to induce it to aid him in putting down the new religion of German Catholicism. The new religion of Rome is advancing, but does not make as much noise as it did. One or two Catholic priests have joined it, and have thereby drawn themselves the vengeance of their bishops. Rome is received well in some places and badly in others; and it is the same in respect to his partisans.

A Mr. Chase of Buffalo, was recently arrested and fined \$50 for giving lectures on physiology, phrenology and pathos at Erie. A Buffalo paper remarks that this is the first instance since the days of witches that a man has been compelled to sue for liberty to discuss objects of a literary or scientific nature.

## POETRY.

## A VOICE FOR THE POOR.

*In imitation of the style of Hood's "Bridge of Sighs."*

Blow the fire cheerily,  
Bid the flames merrily  
Crack and glow;  
Hear how the winds without,  
Keep up their dismal shout,  
Blowing the sleet about,  
Tossing the snow.

Here it is cheery warm,  
Why should we heed the storm?  
*We have a fire.*  
See the flames glancing,  
Sparkling and prancing,  
Merrily dancing  
Higher and higher!

Still, it is bitter cold!  
God help the poor and old  
On this drear night;  
Freezing and sighing,  
Chilled and half crying—  
What a sad sight!

See how they gather  
Closer together,  
Bemoaning the weather,  
Quiv'ring with pain.  
How their teeth chatter  
With a dull clatter,  
Just like the patter  
Of merciless rain.

Ah! how very numb  
Finger and stiffened thumb!  
Yet the blue lips are dumb,  
Ut'tring no groan;  
Limbs growing rigid,  
Breath all too frigid  
Even to moan!

What a soul-sick'ning sight,  
On this relentless night,  
Savage with storm!  
Father and mother,  
Sister and brother,  
Hugging each other  
All to get warm!

Ah, that it should be so,  
God of the cold and snow!  
Would he might help their woes;  
He only can.  
Dying by inches,—  
How the cold pinches!  
Every nerve flinches  
In the stern man.

Horrific—but must they die?  
Is there no other nigh,  
None but the God on high,  
Help to bestow?  
—Does He not tell us  
We should be zealous,  
Yea, even anxious,  
Pity to show!

Shall we sit idly by,  
Seeing them freeze and die,  
Yet for our apathy  
Feeling unchid!  
Frozen eyes staring,  
Wild and despairing,  
Horribly glaring  
From the stiff lid!

No!—t're were insanity,  
Wild inhumanity,  
Startling barbarity,—  
Conduct like this!  
Unworthy our stations,  
Our mutual relations,  
Deserving whole nations'  
Perpetual hiss!

Let us act nobly then;  
Let us be Christian men,  
Striving with voice and pen,  
Warmth to secure  
To those who ever  
Will bless our endeavor  
Holy and pure,  
Pleading together,  
"O, in cold weather,  
Remember the Poor!"  
[Salem, Mass. Register.]

CHARITY.

In the hour of keenest sorrow—  
In the hour of deepest woe—  
Wait not for the coming morrow—  
To the sad and suffering go—  
Make it thy sincerest pleasure,  
To administer relief—  
Freely opening thy treasure  
To assuage a brother's grief.

Go and seek the orphan sighing—  
Seek the widow in her tears,  
And on Mercy's pinions flying,  
Go, dispel their darkest fears,  
Seek the stranger, sad and weary,  
Pass not on the other side,  
Though the task be sad and dreary,  
Heed thou not the scorn of pride.

Go, with manners unassuming,  
In a meek and quiet way—  
O'er the Father, ne'er presuming,  
Though thy brother sadly stray,  
'Tis a Saviour's kind compassion—  
'Tis the righteousness alone,  
All unmerited salvation  
That around thy path has shone.

When thy heart is warmly glowing;  
With the sacred love of prayer,  
Be thy works of kindness flowing  
Not as with miser's care:  
Duty e'er should be thy watchword—  
Pity drops the balmy tear,  
Always towards the fallen cherish  
Sympathy and love sincere.

Misery is written on the portals of Paradise—  
Joy is written on the gates of Hell.  
The Rose prayed for a gift, and genius  
gave it thorns. The rose wept until it saw  
the Antelope eating Lilies.

## MISCELLANEOUS.

*From the Baltimore American.*

## THE CHINESE AT CANTON.

## A MORNING WALK.

One bright Sunday morning in November, I set out with a party of gentlemen, including several members of the French Embassy, to visit such manufactures of silk and lacquer ware as were worthy of notice.

Of the actual manufacture of porcelain and of ivory ware I can say nothing, as the first is not made in or near Canton, and concerning the second nothing can be learned. Armed with stout sticks we began our walk, guided by a Chinaman, our rear being brought up by one of the Frenchmen, who very inquisitively stopped to look at any thing and every thing, and to make notes of nothing at all. We passed through many streets that I had not been in before, and remarked the great size and beauty of many of the stores far superior to any in China street. The people began to stare at us, and as we progressed without minding them, amused themselves with bellowing *Fankwei*. The lower Chinese seem to regard foreigners as a species of wild animals, and to look at them as men look at caged beasts in a menagerie. We proceeded until near the city wall, and, suddenly turning about, found ourselves in a shop, with silk just from the loom, and three or four of the most prominent silk merchants waiting to receive us.

Nearly the whole of the raw silk of China is produced in four provinces cut by the 30th parallel of latitude, about four hundred miles north of Canton. We saw many rich varieties of silk, and were made aware of the fact that the finer goods are kept entirely for home consumption. The embroidery of the crapes shawls is worked solely by hand. One of the shawls ordered by a Chinaman was to cost five hundred dollars; instead of the flower pattern, it was embroidered with landscape, boats, houses, and pagodas. We also saw a counterpane of straw-colored satin, ground worked in variegated silk, valued at three hundred dollars. Their damasks are always splendid, and now and then, by good chance, a roll brought from the northern provinces may be found, which is of far richer texture than the Canton work.

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